

SATURDAY, JAN. 21, 1871.

Subject : Man's Will and God's Love.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.



PITTSBURGH THEOLOGICAL
SEMINARY LIBRARY

NEW-YORK:

J. B. FORD & CO., No. 39 PARK ROW

1870.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.

European Agents, SAMPSON LOW, SON & MARSTON, Crown Buildings, 188 Fleet Street, London.

Sold by all Carriers and News Dealers.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.:

Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to be responsible.

HENRY WARD BEECHER.

NOTICE.

PLYMOUTH PULPIT is the only regular publication of Mr. BEECHER'S current sermons—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—being suitable for binding and preservation, (the advertisements at the back being easily removed;) and it is cheap—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of Mr. BEECHER'S ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—Single numbers, ten cents. Yearly subscription price, \$3.00, giving two volumes of about 450 pages each. Half-yearly subscription price, \$1.75. Subscriptions may begin with any number.

CLUB RATES, five copies for \$12.00. Circulars giving List of Cash Commissions and Popular Premiums for Subscriptions sent free, on application to the publishers. Plymouth Pulpit and The Christian Union together for \$5 per annum.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is four cents.

PLYMOUTH PULPIT.

THIS publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each Volume will contain twenty-six numbers, being one sermon each week for six months. The First, Second, and Third series are now issued; each making one large and handsome 8vo vol., extra cloth—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Price, \$2.50 per vol. Sent post-paid by mail on receipt of price.

CONTENTS OF VOLUME I.

I. The Duty of Using One's Life for Others. II. The God of Comfort. III. The Nobility of Confession. IV. Self-Control Possible to All. V. Pilate, and his Modern Imitators. VI. The Strong to Bear with the Weak. VII. Growth in the Knowledge of God. VIII. Contentment in all Things. IX. Abhorrence of Evil. X. Privileges of the Christian. XI. The Love of Money. XII. Divine Influence on the Human Soul. XIII. Moral Affinity, the True Ground of Unity. XIV. The Value of Deep Feelings. XV. Works Meet for Repentance. XVI. Malign Spiritual Influences. XVII. The Old and the New. XVIII. The Hidden Christ. XIX. Well-Wishing not Well-Doing. XX. Sphere of the Christian Minister. XXI. Suffering, the Measure of Worth. XXII. The Victory of Hope in Sorrow. XXIII. The Crime of Degrading Men. XXIV. Self-Conceit in Morals. XXV. Morality, the Basis of Piety. XXVI. The Trinity. XXVII. The Family, as an American Institution.

CONTENTS OF VOLUME II.

I. The Way of Coming to Christ. II. Conduct, the Index of Feeling. III. The Sympathy of Christ. IV. Retribution and Reformation. V. Counting the Cost. VI. Scope and Function of a Christian Life. VII. Human Ideas of God. VIII. The Graciousness of Christ. IX. Evils of Anxious Forethought. X. The Beauty of Moral Qualities. XI. The Problem of Joy and Suffering in Life. XII. The Apostolic Theory of Preaching. XIII. The Right and the Wrong Way of Giving Pleasure. XIV. The Perfect Manhood. XV. Dissimulating Love. XVI. The Door. XVII. Moral Theory of Civil Liberty. XVIII. Peaceableness. XIX. Soul-Drifting. XX. The Hidden Life. XXI. Discouragements and Comforts in Christian Life. XXII. Hindrances to Christian Development. XXIII. Loving and Hating. XXIV. Authority of Right over Wrong. XXV. The Power of Love. XXVI. The Preciousness of Christ.

CONTENTS OF VOL. III.

I. Watchfulness. II. Paul and Demetrius. III. Consolations of the Suffering of Christ. IV. Treasure that Cannot be Stolen. V. Bearing, but not Overborne. VI. The Holy Spirit. VII. Ideal Standard of Duty. VIII. Faults. IX. The Comforting God. X. The Name Above Every Name. XI. National Unity. XII. Social Obstacles to Religion. XIII. Christ, the Deliverer. XIV. The God of Pity. XV. Sin Against the Holy Ghost. XVI. Inheritance of the Meek. XVII. Memorials of Divine Mercy. XVIII. The Victorious Power of Faith. XIX. The Peace of God. XX. Coming to One's Self. XXI. Fragments of Instruction. XXII. The Substance of Christianity. XXIII. Spiritual Blindness. XXIV. Perfect Peace. XXV. Preparation for Death. XXVI. Fidelity to Conviction.

ANY BACK NUMBERS CAN BE HAD.

THE CHRISTIAN UNION (\$3.00) together with Marshall's Washington—and PLYMOUTH PULPIT will be sent to ONE ADDRESS for \$5.00).

ENTERED according to Act of Congress, in the year 1870, by J. B. FORD & CO., in the Office of the Librarian of Congress at Washington.

MAN'S WILL AND GOD'S LOVE.

“For without me you can do nothing.—John. xv. 5.”

This is only saying again to the disciples, concerning their relation to their Lord and Master, what had been said throughout the economy of revelation in respect to man and his relations to God. It was the announcement of that dependence which is a part of the divine idea of creation, and one of the sweetest and most delightful of all the facts which we can contemplate in that relation which subsists between us and our God. And yet, there is no other truth that has been more abused. No other truth, capable of carrying so much consolation, has carried so little—at any rate to some minds, and under certain circumstances—as this, of the absolute dependence of man upon God.

There have been two capital mistakes generally made in the interpretation of Scripture language; the first, giving to the language of the affections and of the domestic relations the sense of political and governmental terms; taking words out of their place and relationship as words of the heart, and making them words interpreted by the analogies of civil polity—which is very different. And for reasons that I will show, this has been much done in the interpretation of the Bible, and with very great mischief. The second trouble has arisen in interpretation by giving a rigidly philosophical meaning to terms which belong to the imagination and to the emotions. In this way, at one time and another, the most extraordinary propositions have been deduced, and systems built. But far worse, the most attractive and nourishing of all truths have been rendered unattractive, and sometimes even repulsive, by such a presentation as obscures the whole spirit and temper of them.

We will take, as an eminent illustration, this truth of *man's dependence upon God*, which, as it was preached into the ear of the disciples of Christ, was full of cheer and of comfort. It was the word of love. It touched the spirit of love and confidence. It tended to excite, in the instances which we have quoted, gladness and gratitude. It

made men strong in that day. It helped them to lean against the power of the Almighty. And yet, so has man's dependence upon God often been preached since that day that it has made men weak, helpless, and sometimes even skeptical.

It is the universal impression (although the religiousness of it escapes many), it is the sentiment of humanity, that in this sphere man is weak—weak in judgment, and in executive force, and in comprehension, and in fore-sightedness; and that when he has done his best, he still needs a providence. And he has a providence. For when men are brought to exigencies, they frequently betray a latent belief in the overruling providence and presence of God, and their dependence upon it, which they at other times for speculative reasons deny. Everyone has exigencies of life when he ardently longs to lean back upon the divine presence and the divine power. The excitement of a man's faculties for ordinary purposes, and for ordinary occasions, may be a sufficient guidance and a sufficient light; but whenever he comes to new and perilous paths, and whenever great interests are at stake, it is utterly inadequate.

In such exigencies, they that are the least accustomed to confess the divine providence and presence are utterly changed in this respect. In the presence of death, in the presence of great disaster, in the presence of quaking fears, they turn away from conscious weakness, and from the weakness of men, and from all human counselors, and feel that they need the wisdom and the overruling power of that God who is the father of us all. So that taking the race throughout, there is no sentiment that breaks out and betrays itself more frequently in periods of necessity than this, that man does need to look up to God and to depend upon him.

The thing itself, too, is majestically beautiful. There is nothing on earth more beautiful than the sight of a father in the midst of his helpless children in the household using his experience, and skill, and life, and power, to guard them; to stimulate them; to teach them how to help themselves; to lead them up to strength and to a right manhood.

But this is the analogy. Our dependence upon God includes in it all that the parental relation on earth does, and much more. It adds two elements which make it richer and more beautiful. It is the sovereignty of a Father that is essentially taught throughout the Bible, Old Testament and New. It is the supremacy of love, the wisdom of love, the purity of love, the requisitions of love, the government of love—and not less because it implies pain as well as pleasure.

The universality of this divine overruling thought and care, and its continuity through ages, adds grandeur to its beauty. There cannot be two pictures conceived more magnificent than that of love

militant through all time, and that of love triumphant through all eternity.

Now, that men should rejoice that there is an intelligent government above them, that they may lean upon it, that they may renew their strength in this inexhaustible strength of God, that they may quicken their own inspirations, and have something which mere natural law does not give them; that men should find satisfaction in the truth that some things are lent to them from God's originating power—that men should learn to derive great consolation from the contemplation of this fact, is not strange. It would seem almost inevitable. And where this truth is left to its simple spiritual interpretation, this is the result, and it gives comfort and strength.

But, on the other hand, this doctrine of God's relation to man has been so stated, and still is so taught (though not so generally as hitherto) that hardly any other truth has seemed so disagreeable to many persons as that of the absolute dependence of man upon God. It has been repulsive. Men have repelled and contested it.

It may serve to clear up the doctrine itself, and to bring it into its true light and beauty and power, if we attempt to show what are some of the reasons why this simple truth has in many ages been generally offensive, and why in the minds of many persons it still continues to be so.

1. The doctrine of man's dependence upon God has been so presented as to conflict with men's observations, and with their own personal consciousness. For, to state that we are absolutely dependent upon God, with the qualifications which frequently have attached to this statement, seems to men a destruction of their freedom; a destruction of the liberty of their will; a destruction of all power of rational conduct. If they can be really nothing of themselves; if they are not separate organizations, with the power of thought, and with the power of will, acting, to be sure, within certain narrow limits, but acting independently within those limits, then in what sense are they free, more than particles of matter, which are propelled by other particles of matter? Any such dependence of man upon God as makes God's will the absolute and only cause of every thought and every feeling in man, cannot be so explained but that men will say, "Then we are nothing. God is the only thinker; the only doer; the only operative force. If it is all God, in what respect can it be man?"

Of nothing, on the whole, are men more tenacious than of their own freedom. They believe that freedom belongs to them, within given limited spheres. And they glory in it, and are jealous of it. It is the mainspring of government, and of whatever pertains to the intercourse of man with man. And to affirm any such doctrine of depend-

ence as takes away from man his conscious and plenary liberty, is to offend his moral consciousness, and to contradict all his experience and observation of men. So to put God's supremacy as to make that all, is to destroy man's individuality, and is an unmixed evil.

To teach, on the other hand, that God's supremacy and power, and man's dependence upon it, are like the dependence of the child upon the parent, and the parent's supremacy and power; to teach, in other words, that God is the fountain and perennial cause of man's individuality and separateness, and of the freedom of his understanding, of his choice, and of his action; to teach that man is dependent upon God for liberty and personality, is not offensive to the moral sense, nor to the judgment. On the contrary, it is to teach us that our free agency is guaranteed by the very course of creation, and that God maintains in mankind that estate of liberty which he instituted, and instituted for the wisest purposes—government in civil society, and in the great moral realm of the universe.

He, then, who so preaches man's dependence upon God as to destroy the independence of man, and deny his capability of doing anything of himself, mistakes the doctrine, and instead of making it an instrument of power, makes it a stumbling-block and an offense.

2. Man's dependence upon God has been so taught—and *mistaught*—as to conflict with the sense of justice in men. That man can do nothing without God has been taught; and in a large way of using that phrase there is a truth in it. The globe itself would not exist if it were not for the continued operation of the divine will. Every man on the globe is dependent for liberty of life upon the divine will. And all those second causes which are operating to produce vitality and reason and choice, go back to that sovereign will, which holds them in existence. And so, in that large sense, we are remotely dependent upon God for the existence of all those instrumentalities by which we are free. But to teach our dependence upon God so directly as to make it appear that we cannot employ our reason nor our will as separable from God's, and yet, that we are condemnable for not doing what no power was given to men to do, or for what we do by a power supereminent over ours—this confounds every notion of justice and of equity which God has implanted in man.

No governor, be he named from names above or from names beneath, and no ruler, be he omniscient and omnipotent, or be he finite, has the right to require of a man more than he gives him the personal power to perform. And the power must be inherent in the individual. If a man is so dependent upon God for power that he can do nothing of himself, then he is responsible for nothing. If he is in such a sense dependent upon God that it is the divine impulsion that puts him on

to what he does, then there can be no responsibility on his part for what he does. If a man is not independent in the use of his faculties, if he is not capable of originating his own choices and acting according to his own personal will, then he is not in a condition to assume the responsibility of his conduct.

Though this mistaught doctrine may have in its statement a subtle line of truth, its general effect is to bring men into collision with the fundamental conceptions of moral government. And yet, there have been times when men have been tied by this teaching of dependence. They have been taught that they could neither think nor act nor do anything except by the divine inspiration; and that that divine inspiration was itself dependent upon God's own private will and counsel; and that that will and counsel men could not change. They have been taught that God did what pleased him; and that no man could turn him or modify him; and yet they have been taught that men were responsible both for the things which they did do, and for the things which they did not do.

This is simply a net of abominations. It violates every fundamental instinct and every form of teaching and doctrine, I will not say of our own households, but of Scripture itself.

3. This doctrine of man's dependence upon God has been so taught, frequently, as to seem to erect an Oriental despotism. It has been so taught as to lift up a tyrannical Deity, and not a Father, into sovereignty. It has been boldly taught that God had a right to make men in any way; and that having made them, he had a right to impose upon them any conditions which he chose, and that he had a right to do this without any other consideration than his own private thought and will. It has been taught that neither was man consulted, nor was there any foresight taken of what his condition would be; that the whole originating and creating thought of God was infinite and separate, and that it was absolutely sovereign, He taking counsel of none.

There may be an element of truth in this, as an element of necessity; but the impression produced by such teaching is, that God is to the last degree despotic, unsympathetic, arbitrary, and, finally, unjust. For, virtually it is a teaching which recognizes the right of absolute power to be cruel or despotic. You cannot so interpret this doctrine, if you represent it in that way, but that it will convey the idea that God is God simply because he is wiser than all others, and because he is stronger than all others; and that because he happens to have priority of place and position, he has a right to make just what he pleases, and govern it just as he pleases.

If this notion is the correct one in respect to God, why may not all other beings in the lower spheres assume just the same authority for themselves as far as their power goes?

If might makes right in heaven, why does not might make right in Prussia, in Arabia, in Jerusalem, in Athens, in Rome, anywhere? It is destructive of the very foundation-element of morality, and it confounds all ideas of justice and equity and mercy. For, if there be one thing that is more Christian than another, if there be one truth that grew all the way through the Bible, taking larger and larger proportions, and clearer and clearer developments, it is the infinite *obligation* of greatness and of wisdom and of goodness to things inferior to them. What is the law that Christ himself taught, but this, that The greatest shall serve the least? They that were the "servants of all," were the chief men among the disciples. Christ announced this doctrine, not simply as obligatory upon men, but also as defining his own character. When he girded himself with a towel, and washed the disciples' feet, he said to them, "Your Lord and Master hath done this to teach you that ye ought always to serve one another." In other words, he brought down the doctrine of the divine existence, the law that God himself acts under, and made it the law of the human sphere. That is to say, he brought out the truth, and not the Oriental, despotic doctrine that because God was the best thinker, and was high up above anybody's reach, and had infinite power, and had out-stretching arms of authority, and was sovereign, therefore he had a right to do what he pleased, and to say, "Who art thou? I follow the counsels of my own will; and no man shall gainsay my right to do it." Not that, but this, was the Christian doctrine as announced from the lips of Christ himself: "I, your Lord and Master, being the greatest of all, have set you the example of obligation to do the lowest services possible, even unto the least worthy."

Greatness is beholden to littleness. Goodness owes allegiance of love to ungoodness. Power is the natural protector of weakness. Elevation takes care of inferiority, from the very topmost heaven. That is the doctrine of Jesus Christ.

And yet, tempted of the devil, men have undertaken so to teach our dependence upon God as to reverse this whole view, and to convey the idea that we are dependent upon God because he is the omnivorous praise-gatherer of the universe. They have made him out to be a God who, having all power, and being unlimited in wisdom, as well as in might, lifted himself high above men, and administered the affairs of the universe without foresight of virtue or vice, and without reference to obedience or disobedience. And the result of this teaching has been to leave, and it always has left, on the popular mind, the impression that there inhered in God, by reason of his omnipotence and omniscience, a right which we deny to earthly monarchs, to earthly parents, to everybody on earth—the right to act from selfish motives,

instead of acting from a consideration sympathetic, sweet, generous, just, magnanimous, glorious, of the wants and wishes of the whole sentient and suffering universe of his creatures.

Any view, then, of our dependence upon God, which is so put as to make men feel that because God is supreme in heaven he has a right to do what he pleases, is violative, not only of the intuitions of manhood, but also of the revelations of truth in the Word of God. And nowhere more than in the teachings of the Lord Jesus Christ is God revealed in the plenitude of parental love. Not that it was there first revealed; for the Old Testament had said substantially the same things.

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

The Old Testament is full, I had almost said, of cradle songs of consolation and of pleasure. There were times when God assumed an almost fierce vindication of his sovereign, magisterial and kingly attributes; but there were other times in which he interpreted them, as it were. He assumed them for paternal purposes. And the heart of God, as represented in the Old Testament, or the New, is a heart of love. And his consideration of man has never been set forth as a consideration simply for the sake of his own private self, of his own pleasure, of his own enjoyment.

I said that the ordinary mode—or rather the extraordinary mode—which has prevailed at certain times of teaching man's dependence upon God, subverts the fundamental ideas of morality. It does. You never will clear the world of tyrants as long as you worship a tyrant on the throne of the universe. You never can put down ecclesiastical oppression, you never can put down oligarchies, you never can put down the despotism of man over man, whether by classes or individuals, so long as men are taught that mere strength in God gives him the right to govern men. He has the right to govern men; but it is because he is better, because he is sweeter, because he is wiser than any other creature in the universe. It is because he is so absolutely unselfish. When you go back and look into the divine nature, does it seem to you that God has a right to make men as he will? Yes, he has that right, if his will is always to make them benevolently—and it is. He has the right inhering in benevolence. And has he not a right to govern them as he will? Yes, if his will is always to govern them benevolently—and it is. He has that right, too, inhering in benevolence. There are nowhere such obligations of generosity and kindness and mercy as those which God takes upon himself. Because he is God, he is under obligation to everything that he has brought into creation to be just, to be true, and to be full of love toward it.

Now, dependence upon such a God as that, whose will is love, whose purpose is love, whose life is love, and whose aims through ages and cycles of ages are final rectitude and elevation and grandeur of being, can never be repulsive—can never be other than attractive to any free, rational, right-minded man.

4. This leads me one step further; namely, to state that the doctrine of dependence upon God has offended the moral consciousness of men because it is implied that God's government over the world is monarchical, and not personal and paternal. And here I am met with a view which is a perplexing one; namely, that we derived this notion of God as a monarch, and king, and ruler, and governor, from the express language of Scripture itself. That is, "The Bible," men say, "ascribes to God these characters, and if it be true, they must belong to him." I do not deny that this is the fact; but I affirm that the modern idea of sovereignty is unscriptural. Men have taken these terms and applied them to God after history has emptied them of one meaning, and filled them with another and different one. They cling to the words, and use them in the same way that they were used in the far off historical period, though they convey an essentially different idea to those who hear them now from that which they conveyed to those who heard them then. For monarchs originally grew out of the paternal relation. First was the family; and it is a historical fact that the father was simply the head of the household. And as his children grew up and married, he still continued the head of the little group of families that they formed, and so became a patriarch. And still, as the circle widened, he sustained to the cluster of families about him the same relation which he sustained to his own household; namely, the personal and parental relations, although he was chief and ruler. That is the mode of government among the Sheiks and the tribes of Asia, and of most of the nomadic nations of to-day. It is a personal, though a kingly government. This was the historic origin of the title of king, and for a long time it conveyed to men the highest conception of fatherhood. And so the man that was at the head of a community or a tribe was the chief. He was the father. And it was during that period when the world was still under the influence of the idea that a king was the highest type of the paternal relation, that the monarchic terms of the Bible came into vogue.

They came into vogue when to be a king was not only to be a father, but to be a most resplendent development of fatherhood, and when they conveyed to those who first received them, not the idea which *king* conveys to us in modern days, nor the idea which that word conveyed to those who lived in mediæval times, but the ancient notion of a glorified father, of an ennobled father, of an enriched father,

of a transcendently wise and good and merciful father. I do not doubt that in all the early periods of revelation, when God was set forth as a mighty King, the word *king* was invested with all the elements with which the beloved father of a household is now invested. It did not convey the idea of a dynastic, impersonal being.

But for three thousand years, monarchy has been a thing wholly different from fatherhood. I know that monarchs yet say that they are the fathers of their people; but it is all a pretence. They are fathers of their people in the same way that those men are fishermen who are called fishermen at Rome, but who certainly bear as little resemblance to the fishermen of Galilee as can be conceived of, in ecclesiastical ichthyology. For the last three thousand years monarchy has been odious. It has lived away from its origin. It has, by circumstances, been transmuted into a thing very different from what it was in early times, not only, but the associations connected with it have entirely changed. So that when a man has been spoken of as a monarch, it has long ceased to convey to the minds of the hearers the same conception which it did in ancient times.

A monarch in early days bore personal relations to the people under his government; but in later periods a monarch is a mere abstraction. Not one in ten thousand ever sees him. When kings were first made and spoken of there was not a member of a tribe that did not see his king once or twice every day, perhaps. Then a king was the chief in a small community, and was perpetually held in reverence by his subjects, as a father is by his children. And as far down as the time of Solomon the king was among his people, and was looked up to by men as their highest representative; as the noblest personage among them; as a father in their midst.

A parental government is one in which the parent is present in sympathetic relations. A monarchical government is one in which the monarch is not present except in imagination, or through agents. A parental government is the government of one who acts directly on the minds of those under his sway. A monarchical government is a government in which the monarch acts indirectly through his decrees, or by means of a system of laws and institutions. Therefore, although kingship grew out of fatherhood, it outgrew it, and left far behind the divine original conception of a king. So that now a king is a mere abstract personage, set up to represent certain authorities in the state. The Governor of New York is seen by very few of the people of New York. He is nothing to them personally. He is so far divested of the element of personality that it is his boast and pride to say, "I do not allow myself to act for the public good with any consideration of my own feelings." To be a king now, means to be—if a tyrant, one

who says, "I act my own will because it is my own will, and my agents perform my bidding for my benefit"; or if a tolerable monarch, it is to be so abstract as to be able to say, "I never take counsel of my own judgment. I ask law what I shall do; I ask institutions what I shall do; I ask customs what I shall do; I ask precedents what I shall do." But the original conception of a king was that of a father who did not ask laws, nor institutions, nor customs, nor precedents, but his own best judgment, controlled by love, what he should do; and he acted according to the dictates of his heart toward his subjects, as a father does toward his children, for their welfare.

In this insidious way, by this philosophical gradation from period to period, there came this change over the governments of the world. The fatherhood of the old king was splendid; but that has passed away, and nothing is left but a selfish tyrant, or the abstraction of a monarch. And now to say that God is a monarch, is to take him out of personal relations to men, and to make his system a system of laws and institutions, and not of sympathetic influences. We never shall go back to the spirit of Christ, and we never shall go back to the spirit of the old Hebrew revelation, until we shall have formed such a conception of the divine government as to make God personal, and to make his laws simply the revelation of his thoughts, his feelings, and his individual will. The arbitrary monarchical notions which exist to-day stand right in the way of a correct understanding of the parental government of God. Instead of helping, they hinder.

Mankind have been growing away from monarchy toward a nobler conception of government. They grew into monarchy from the patriarchal state, which had much in it that was beautiful and glorious. It was perverted little by little. And what they have suffered has driven them away from monarchy, till now nothing is so little likely to excite a response in the bosoms of the multitudes of this world as to call God, King. For kings to-day are at a discount. Here and there remains the uncurbed, unrestrained sovereignty of a king; but in the most civilized nations kings are held in by the authority of the people, and are permitted to be kings only just so far as folks choose to have them. Once they stood from head to foot every inch kings; but little by little they found themselves, first knee-deep, and then thigh-deep, and then shoulder-deep in laws, until now there is only just a face visible, with a crown on it; and all around are the laws of the people. It is so in England, to-day. The king or queen of England is nothing. The great people are everything. And, after all, the monarchy which we saw in France was but a sham—a mere paste-board thing held together by physical force, and not by moral force, nor even by commercial cohesion. And in Italy to-day, Emanuel could

not reign an hour except by the consent of his people. And Austria has lost her power to be an empire, because the kingly element has so far died out of her people that she is obliged to fall back on the people, or the popular element. There is growing up against royalty the power of the household, and the power of the communities which are made up of households; and kings, despite the separateness which ages of power and privilege had given them, are being brought down nearer and nearer to the great common people. They are in these days being brought down from the despotism of abstract laws and institutions, into a nearer sympathy with the mass of men and women of society. Things are working back again, after the long mediæval captivity.

But the meaning of the word *King* has grown into unpopularity through centuries of abuse of the kingly function. Now, under such circumstances, to preach that conception of the character of God, and of the temper of God, which prevailed in mediæval times; to preach God as an absolute sovereign, and as having rights quite independent of the rights of his subjects—what a perversion of the truth it is! Neither the Old Testament nor the New has anything in it to that effect. The same terms have been employed to represent the idea of fatherly kingship as it existed in ancient times, and of monarchy as it has existed in the middle and later periods of the world, and those terms used to describe God's relations to men: thus has arisen a wrong conception, because those terms at first conveyed different meanings from those which they have conveyed since.

5. Our God must embody the highest elements of character which have been wrought out in human experience, or else it will be found quite in vain for us to attempt to make an exposition of the divine nature which will have power among men. We are to recollect that Christianity itself is an influence that is educating men not only to be better, but from their own goodness to conceive of a higher type of character. The consequence is that from age to age the expositions of the divine character are larger and nobler. And thus religion is doing its appropriate work.

It is impossible that God should be revealed in entirety. Therefore we come to the knowledge of God little, by little; and that, not by the mere power of thinking, but by the power of being. We need to have better households; nobler and truer fathers; larger and richer mothers. We need more of that which enters into the highest character. It is needful that the finer and more admirable traits should come out in men, and that we should see them and become familiar with them in parents and friends and neighbors. And the moment this takes place, we begin to feel the need of just such elements as these in our God. Then there comes up in our reasonings about God

the requisition of a Deity that shall represent all those higher, sweeter and more beautiful elements which we have seen unfolded in the household, and in the best men in the community; namely, patience, self-denial, long-suffering, kindness, love—all that goes to constitute and fill out our highest ideal. Thus, all those things which we have derived from the inspiration of God go back and interpret God to our thought. Our conception of the divine character ought to grow larger, our definition of attribute and authority ought to grow nobler, in every cycle of ages in the world. As mankind go up, their ideas of God should go up. And if men have fixed their notion of God so firmly that they cannot change it; if they have just such a philosophical formula which they attempt to keep from age to age, the world is robbed of the comfort and benefit of its own capacity to understand God better. It is this that makes the doctrine of the dependence of man upon God so oppressive that men often revolt at it and refuse to accept it. They have had a growing conviction of what God is, and what he must be. There are many things about him of which they have no clear idea, but of what his great attributes are they feel that they have abundant indications. There are thousands of you who hear sermons about God which you do not believe, and will not to the end. You go home after listening to an exposition of the divine nature, and say, "That may be so; he seemed to prove it; but——." What does that shake of the head mean, but this: "Although it seems to be so, yet I do not believe it." Views are pressed upon men through whole periods of years, which their moral sentiments, their affections and their tastes reject and repudiate. Motives of government are urged upon men which the common people can not at all make up their minds to accept. I can tell you why they will not accept them. Because the representations of the divine character and of the divine government which are presented to the community are presented to men whose minds have been lifted higher than those representations, by the inspiration of God's providence, which is teaching us truer and nobler conceptions of manhood—and of manhood all the way up. And we measure God by these human ideas—the only standards by which we can measure him—the only means of interpretation which we have. Now, unless theologians keep pace with the growth of actual manhood in the ages of the world, unless they keep pace with the best inspirations of the best men, they resist and hinder the great moral doctrines of the universe, and they present an erroneous conception of the attributes of the great moral Governor of the globe; and men little by little fall away from those conceptions. For men will follow their highest instincts of that which is pure, and true, and sweet, and lovely, and divine.

It is on this point which I have attempted to analyze and portray,

that I differ from my venerated father, and that I have differed from my brethren in the ministry. I have tried to understand these conceptions of duty and love and fidelity which I saw plainly in life around about me, which I have gathered up and brought to bear as a kind of medium and lens by which I have interpreted the same things in God.

There is a higher moral government of God than that which has been taught us. The arguments and analogues which have been drawn from civil government, and by which God is restrained in the teachings of generations gone by, are borrowed, not from the strongest but the weakest side of human development. The arguments and analogues which men have been afraid to draw from the household, I have drawn from the household. And I have said, and I affirm again, and would say if it were my last message, that we are to interpret the nature of God, not from monarchy, and not from the necessities of civil government. Whether God is personal, and his government paternal, must be determined from the personal relations of a father to his own children. And as God is infinite, so he must be better than any earthly fathers—better in the direction of love, and long-suffering, and patience, and goodness, and self-sacrifice. And here it is that comes in the sacrifice of the Lord Jesus Christ to you, and to me, and to the whole world.

“And God so loved the world that he gave his only begotten Son to die for it.”

Away with your reprobate schemes, away with your infernal necromancy of old theologies, to teach me that God sits on the throne of the universe and creates men on purpose to damn them, and does it without any foresight of their conduct, and for his own pleasure! I protest against the blasphemy and the infamy of such a representation of God. And, on the other hand, I bring you this teaching of the New Testament, that the highest and the mightiest state of greatness means serving the lowest and the least. God said, “This is the evidence of my love, that I have given my own Son to die rather than that mankind should die.”

I take that sentiment, that highest fact respecting the character and government of God—the central fact of his self-sacrificing love; and I say, Whatever you cannot get into that, leave out; and whatever you can put into that, put it in, and keep it there. If you attempt to frame God's character from monarchy,—from the rude experiments of civil government in this world,—you will have a God that is hard-featured, hard-handed, selfish, despotic; but if you take God as the Father of the world, and frame a belief of God from the nobiest type of the parental relation, and put into it all the sweet affinities that be-

long to the household, you cannot go far wrong. And the more you study it, the more you will find that it brings you into sympathy and agreement with the average representations of the New Testament.

So presented, it seems to me that no person would ever seek to avoid this great Scripture truth, "Without me ye can do nothing," but that all men will fall into the belief of it as children fall into the love of home. The child that is brought up well at home, has no brighter conception of life and joy, than, when Christmas sets him free, and Thanksgiving comes round, and holidays intervene between the periods of business, to go back again to the parental roof, if the venerated father and mother still live, who brought him up to honor and usefulness, through love and fidelity and kindness. When a man is strong, there is nothing that he likes to do so much as to bow down to those that taught him to be strong. The stronger a man is, the more he wants to have some one that is stronger than he is to lean upon. There is a pleasure in being independent; but there is also a pleasure in being dependent. There is in this life a love of freedom, and satisfaction in a self-poised will; but this life also has the reclining instinct, the bowing-down instinct, the love of looking up to one who is higher and better. The child likes to look up to his father, because the father is larger and stronger and wiser than the child. And when Christ taught this doctrine, he taught one of the most familiar of our experiences, and one that all recognize—the being dependent upon and leaning on those who are superior. That truth is the same whether it be applied to our relations with our fellow men or to our relations with God. And all our life long we have, as Christians, and as members of Christian households, been blessed with every development of thought, with every fundamental element of faith, and with every relation of affectionate trust, and affectionate submission, and affectionate dependence. This has been the providential education which God has brought out in the household. And when Christ turned to his disciples, and said, "Without me ye can do nothing," it was not to remind them of their poverty: it was to teach them gratitude. When Love says to Love, "You are nothing without me," Love feels enriched. And when God says that we are dependent upon him, it is not for the sake of shaking his crown in our faces; it is not for the sake of making his power flame before our eyes; it is not equivalent to his saying, "How weak you are down there! and how strong I am up here!" It is as the bending of the mother over the cradle, and soothing the fears of the little child. It is as the benediction of the old man who bids his children hope in dark and trying days. It is the assurance of protection. It is the conferring of a parental blessing. It is a declaration of love on the part of God.

We are weak; we are needy; we all need disinterested friends. And there is no such Friend as God—none that is so near to us, none that thinks of us so much, none that looks upon us as so dear. Your father does not love you as God does, and your mother does not. The very center of the universe burns and glows with the summer of love. And all the intimations of our affiliations with God and our dependence upon him, are but so many sweet voices speaking to us with words of love, of benediction and of immortality.

God grant that in our constant needs we may rely, not even upon our own earnest efforts, but upon Him who is our health, our strength, our life, and who puts his arm about us, and says, in the moment of every strait or emergency, "Without me ye can do nothing." And may our souls rejoice, and say, "I can do all things, Christ strengthening me."

PRAYER BEFORE THE SERMON.*

Thou holy and eternal God! we rejoice that we may look forth without trembling, though we reverence. For thou art our Father, and art a thousand times more full of graciousness and tenderness toward us than we, with our limited instincts, are toward our children. Thy wisdom comprehends all our being. Thy power surrounds the utmost limit of thought, and transcends conception. Thy wisdom is entire and infinite, and thy goodness is the reason of the goodness that is throughout creation. For every heart has been kindled at thine. Every pulsation of gladness is of thee, and learned of thee how to be. And thou art in all things, filling all, teaching all, inspiring all, and rejoicing in all thy work.

And now grant that we may be lifted up above the level of ordinary apprehensions, and that we may learn to love those that are dependent upon us, even as we are loved of God. Help us to give more and more dignity and wisdom and power to our affections, and to distil them upon our children: not as upon idols, but with the thought of their immortality. May it be granted unto us so to live as to strengthen all love, and to build up in a godly and holy faith a commonwealth of life, and a preparation for immortality.

Be with thy servants that have presented their children, and have with faith offered them up, that they may from infancy be consecrated to the Lord Jesus Christ. We pray that these children may be spared, and that they may grow up to lives of usefulness and wisdom and honor. And may the parents be actuated to say the right things, and to do the right things. And may they find the blessing of God going with them and surrounding them in their households, so that it shall not be a vain thing that they have offered themselves and their offspring in covenant unto God.

We pray that thou wilt remember the parents who have aforetime, by discipline and instruction, and in the spirit of love, sought to win their children from all that is earthly and evil, and to inspire in them all that is right and noble. Accept their desires and their efforts.

* Immediately following the baptism of children.

And we pray for the young in our midst. Wilt thou grant that they may grow up in integrity, and in truth, and in honor, and in fidelity, and that they may be prepared well to perform their part in the life that now is, and to inherit the greater gladness of that life which is to come.

We pray that thou wilt bless all the labors of those that seek to inspire the young with truth. Bless our Sabbath-schools and Bible-classes. And be with all those who go forth among the neglected, to teach them. May they be sanctified with the spirit of their master, and with all patience and gentleness and fidelity may they seek to make up the lack of those that are outcast and needy.

We pray that thou wilt bless the labors of this church, in every direction. More and more fill it with thy Spirit and with thy praise. More and more may its power be a power as of God, and direct men as with a shining light into the right path, and away from things harmful and things dangerous.

We pray that thou wilt bless thy churches everywhere. Multiply the number of those who shall be able to make known the excellence of God to men. Build up Zion on every hand. May her waste places come up in remembrance before thee. Be with all those who in feebleness and sickness and opposition, and half-discouraged, labor and strive in word and doctrine; and by the Spirit give them courage and victory.

We pray that those who have gone abroad to preach the unsearchable riches of Christ's Gospel among the dark and outlying nations of the earth, may be prospered. Though the seed which they sow seem long to lie unfruitful, at length bring in Jew and Gentile, and fill the whole earth with thy glory.

O Lord! how long shall it be that the kingdom of darkness shall contest the kingdom of light? How long shall cruelty lift its hand against mercy? How long shall men rage against their fellow men as brute beasts of the forests rage against each other? When wilt thou come to make known thy power and thy love? When wilt thou bring peace and knowledge and purity? When shall the earth see thy salvation? Thou hast promised it; and we believe that in thine own good time thou wilt bring it to pass. Even so, Lord Jesus, come quickly. And to thy name shall be the praise, Father, Son, and Spirit, evermore. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, we beseech of thee that thou wilt grant thy blessing to go with the words which have been spoken. Draw near to our understanding and our imagination. Draw near with might, and interpret thy power and truth and wisdom to us. Lift upon us the light of thy countenance. Give us the joy of thy salvation. By the Holy Ghost may we be lifted above all trial and trouble, and be made strong in the life which now is, and be prepared for the life which is to come. And at last wilt thou crown us with welcome and greet us with joy.

And we will give the praise of our salvation to the Father, the Son, and the Holy Spirit. *Amen.*

LEE AND SHEPARD'S DECEMBER BULLETIN OF NEW PUBLICATIONS.

THE GREAT SWEDISH NOVELIST.

GOLD AND A NAME. By Madame Marie Sophie Schwartz. Translated from the Swedish by Miss Selina Borg and Miss Marie E. Browne. 8vo Paper, \$1 00; Cloth, \$1 50.

BIRTH AND EDUCATION. By Madame Marie Sophie Schwartz. Translated from the Swedish by Miss Selina Borg and Miss Marie A. Browne. 8vo. Paper, \$1 00; Cloth, \$1 50.

Madame Marie Sophie Schwartz is one of the most voluminous writers of fiction of the age, and her popularity may be inferred from the fact that four of the chief publishers of Germany compete in the publication of her books, which have been translated into German and French, but never, we believe, into English. Germans who are familiar with her writings pronounce them superior to any other fiction in Swedish literature.

THE HISTORY OF PARAGUAY. With Notes of Personal Observations and Reminiscences of Diplomacy under Difficulties, by Charles A. Washburn, Commissioner and Minister Resident of the United States at Asuncion, from 1861 to 1868. In two volumes. Octavo. Illustrated with Maps and Engravings. \$7 50.

"The first volume will comprise the history of that little-known country from its earliest discovery and occupation by Europeans until the beginning of those strange, intricate, and much-misunderstood transactions which have made so much diplomatic difficulty within the last few years. The second volume will give, in pretty full detail, Mr. Washburn's personal experiences, and these are of the most interesting and exciting kind, and show how politics and false dignity, and perhaps corruption in high places, have to do with a great deal of public business."

A NEW EDITION.

BACON'S ESSAYS. With Annotations by Archbishop Whately. New Edition. This edition contains a Preface, Notes, and Glossarial Index by F. F. Heard, Esq., of the Boston Bar. 8vo. \$3 50; Half Calf, marbled edges, \$5 00; Half Turkey, gilt top, \$5 00; Full Morocco, antique, gilt edges, \$7 00.

"It is sufficient praise of this new form which the old favorite assumes, to say that this, by Mr. Heard's affectionate supervision and annotations, is made undoubtedly the best of all editions accessible to the public."—*Congregationalist*.

NATURE'S ARISTOCRACY; or, Battles and Wounds in Time of Peace. By Miss Jennie Collins. Edited by Col. Russell H. Conwell, author of "Why and How." 12mo. Cloth, \$1 50.

Miss Jennie Collins is well known as an earnest worker in the workingwomen's cause. In this book is presented a thrilling narrative of the trials and temptations to which young girls are subjected in their efforts to earn their daily bread. Drawn from personal experience and a thorough knowledge of the class she seeks to benefit.

 Sold by all booksellers and newsdealers.

LEE & SHEPARD, Publishers, Boston.

LEE, SHEPARD & DILLINGHAM, New York.

MANUAL OF BIBLE SELECTIONS AND RESPONSIVE EXERCISES. For Public and Private Schools of all Grades, Sabbath, Mission, Reform Schools, and Family Worship. By Mrs. S. B. Perry. 16mo. Cloth, \$1 00.

In making these selections leading representatives of all denominations have been consulted, and the book has been carefully and candidly prepared that it may help to solve the great question now so widely discussed, "Shall the Bible be banished from our Public Schools?" by showing how the Bible may be retained in a true spirit and practice of Christian reciprocity.

PROF. JAMES DE MILLE'S NEW BOOK.
LOST IN THE FOG. 16mo. Illustrated: \$1 50. Being the third of "The B. O. W. C. Stories."

1. The B. O. W. C.
2. The Boys of Grand Pré School.
3. Lost in the Fog.

All handsomely Illustrated. Per vol., \$1 50.

SOPHIE MAY'S NEW BOOK.
PRUDY KEEPING HOUSE. By the Author of "Dotty" and "Prudy Stories." 24mo. Illustrated. 75 cents. Being the second of "Little Prudy's Flyaway Series."

1. Little Folks Astray.
2. Prudy Keeping House.

Both handsomely Illustrated. Per vol., 75 cents.

CHARLES BARNARD'S NEW BOOK.
BACH AND BEETHOVEN. 16mo. Illustrated. \$1 25. Being the third volume of "The Tone Masters," a musical series for the young.

1. Mozart and Mendelssohn
2. Handel and Haydn.
3. Bach and Beethoven.

All handsomely Illustrated. \$1 25.

WILLIAM EVERETT'S NEW BOOKS.
DOUBLE PLAY; or, How Joe Hardy Chose his Friends. 16mo. Illustrated. \$1 25. Uniform with

CHANGING BASE; or, What Edward Rice Learnt. By the same Author. 16mo. Illustrated. \$1 25.

REV. C. H. PEARSON'S NEW BOOKS.
THE YOUNG PIONEERS OF THE NORTHWEST. 16mo. Illustrated. \$1 25. Uniform with

THE CABIN ON THE PRAIRIE. By the same Author. 16mo. Illustrated. \$1 25.

REV. ELIJAH KELLOGG'S NEW BOOKS.
ARTHUR BROWN, THE YOUNG CAPTAIN. 16mo. Illustrated. \$1 25. Being the first volume of "The Pleasant Cove Series." To be completed in 6 volumes. Illustrated. Uniform in style and price with
THE ELM ISLAND STORIES, by the same Author.

BY THE AUTHOR OF "IN TRUST."
KATHIE'S STORIES. For Young People. By Miss A. M. Douglas. To be completed in 6 volumes. Illustrated. Per vol. \$1 00.

1. Kathie's Three Wishes.
2. Kathie's Aunt Ruth.
3. Kathie's Summer at Cedarwood.
4. Kathie's Soldiers.

**CHURCH CUSHIONS,
MATTRESSES,
PILLOWS, &c., &c.**

Over 300 Churches as Reference.

ELASTIC SPONGE.

The most Durable, Economical, and Cleanest.

NO MOTHS--NO PACKING.

SAMPLES and PRICES sent free on application to

AMERICAN PATENT SPONGE CO.,

524 Broadway, New York.

WALTHAM WATCHES.

IN 2-OZ. CASES,

For Merchants, Clerks, and Professional Men.

WALTHAM WATCHES,

IN 3-OZ. CASES,

For Farmers, Carpenters, and other Mechanics.

WALTHAM WATCHES,

IN 4-OZ. CASES,

For Mariners, Soldiers, and Expressmen.

WALTHAM WATCHES,

IN 5-OZ. CASES,

For Conductors, Engineers, and Baggage-men.

WALTHAM WATCHES,

IN 6-OZ. CASES,

For Miners, Lumbermen, and Stage Drivers.

WALTHAM WATCHES,

IN 8-OZ. CASES,

For all who wish something very substantial.

All the above are described in our Price-List. Write for it as follows:

Messrs. HOWARD & CO., No. 865 Broadway, N. Y.:—Please send me your illustrated Price-List of WALTHAM WATCHES, as per advertisement in PLYMOUTH PULPIT.

Sign Name and Address in Full.

And you will receive it, post-paid, by return mail. It gives all the information you desire, and explains our plan of sending Watches by Express without any risk to the purchaser.

HOWARD & CO.,

865 Broadway, New York.

500 VOLUMES IN ONE!
AGENTS WANTED
FOR
THE LIBRARY OF POETRY AND SONG.

Being Choice Selections from the Best Poets,
ENGLISH, SCOTCH, IRISH AND AMERICAN,
With an Introduction by
WILLIAM CULLEN BRYANT.

This volume is the handsomest and cheapest subscription book extant, and contains in itself more to give it enduring fame, and make it universally popular than any book ever published. It has something in it of *the best*, for every one—for the old, the middle-aged, and the young. It has intellectual food for every taste and for every mood and phase of human feeling, from the merriest humor up, through all the gradations of feeling, to the most touching and tender pathos. Excepting the Bible, this will be the book most loved and most frequently referred to in the family.

The whole work, page by page, poem by poem, has passed under the educated criticism and scholarly eye of WILLIAM CULLEN BRYANT, a man revered among men, a poet great among poets.

This is a Library of over 500 Volumes in one book, whose contents, of no ephemeral nature or interest, will never grow old and stale. It can be, and will be, read and re-read with pleasure as long as its leaves hold together. Over 800 pages beautifully printed, choicely illustrated, handsomely bound. Sold only through Agents by subscription.

Teachers, Clergymen, active Men, intelligent Women, can all secure good pay with light work by taking an agency for this book. Terms very liberal. Send for Circular containing full particulars to

J. B. FORD & CO. Publishers,
39 PARK ROW, NEW YORK.

MONEY QUICKLY MADE

BY

Active, Intelligent Men and Women,

ACTING AS

AGENTS,

IN EVERY TOWN, COUNTY AND STATE,

For the great Religious and Literary Weekly Newspaper (16 large quarto pages), edited by

HENRY WARD BEECHER,

Having in its corps of Editors and Contributors the ablest talent of the land. A new and charming serial story by HARRIET BEECHER STOWE, the world-renowned authoress of "UNCLE TOM'S CABIN," just begun in the paper. Every subscriber for 1871 receives the paper *free for eight weeks*; and is PRESENTED with a fine impression of MARSHALL'S superb and universally admired "HOUSEHOLD ENGRAVING OF WASHINGTON." This is a thing *entirely new* and is *taking like wild-fire*. This is a wonderful combination of the *best paper* and the *grandest engraving* in America, and live Agents must act quickly or lose a rare chance. All our Agents are doing well, and many are making from \$20 to \$40 a day. There is positively nothing that will *pay so well* just now.

Send at once for terms, circular, copy of paper, and chapter of story, **FREE**, to the

C. U. PUBLISHING COMPANY,
39 Park Row, New York.

NEW BOOKS.--Now Ready.

OUR SEVEN CHURCHES:

Eight Lectures by Thomas K. Beecher. 16mo
Price, paper, 50 cts.; extra cloth, \$1 00; extra cloth gilt, \$1 25.

These expositions of the best features of the seven great religious denominations in America, are so apt that each denomination is using the separate chapter treating of itself as a denominational tract. One of them has been circulated to the extent of over 150,000; and other has been translated into French and German for circulation in Europe. The combination of these brilliant lectures in one volume, together with a new and additional one of more general character on "The Church of Christ," will be a book sought for and much read.

Under the head of "TRUE EVANGELISM," the *N. Y. Mail* says:

"Rev. Thos. K. Beecher's sermons on the various denominations, preached to his own congregation at Elmira last year, and which attracted considerable attention throughout the country, have just been published by J. B. Ford & Co. They are very vigorous and most truly evangelical, each sermon pointing out the peculiar excellencies of 'Our Seven Churches,' respectively—from the Roman Catholic to the Liberal Christian sects. The series is concluded with two admirable discourses on 'Choosing a Church' and 'the Church of Christ.' The whole matter and manner of the book is thoroughly Beecherian—and this endorsement gives the best notion its excellence."

The *Christian Union* says:

"The traditional mode of promoting Christian unity is to prove one's own sect so good that all others must needs be absorbed in it. The author of this little book reverses the method, and aims by pointing out the peculiar excellencies of each branch of the Church to promote mutual respect and affection among them all. * * * This is done with discrimination and with great freedom from sentimentality and from fulsomeness. The reader cannot but feel the genuine sincerity with which the author recognizes and loves the good qualities of churches the most diverse. Most honest and intelligent men will credit him with clear perception in the majority of his judgments. * * * It is eminently a book for the common people, not excluding the scholarly. When we add to this that it is well suited to promote one of the noblest and rarest of Christian sentiments—the intelligent appreciation and love of all the branches of Christ's earthly family—we have said a great deal for its power to do good."

CHRISTIAN HEART-SONGS.

A Collection of Choruses, Quartets, and Set Pieces; together with a selection of Anthems, Motets, and Tunes of all Meters. By John Zundel, author of "Harmony and Modulation," "Voluntaries for the Organ," etc. 8vo. Price, boards, \$1 00; cloth, \$1 25
Of this the *Christian Union* says:

"We have here presented in a book of very convenient size and shape, about 150 pages of the church composition of Mr. Zundel, whose name has been identified with church music in this country for a quarter of a century. Mr. Zundel is a complete harmonist, writing both artistically and out of the fullness of a musical and sympathetic nature. His music is made always to sympathize with the words. There is perfect accord between them. The tunes have not been hastily prepared, but are the work of an ordinary life-time. Many of them are old familiar friends whose presence has become almost indispensable in the church service. The greater portion were composed during his now nearly eighteen years' connection with Plymouth (Rev. H. W. Beecher's) Church, of which he is still the organist. We have examined the *Heart Songs* with special care and much enjoyment. We must not omit to mention the exceeding neatness in appearance, and distinctiveness of typography in the make up of the volume. It is just the right size for home or congregational worship, and its cheap price makes it more accessible than a majority of similar works in the market which retail at twice the cost of this. We heartily endorse and commend these *Christian Heart Songs*."


MATERNITY.

A Popular Treatise for Young Wives and Mothers. By T. S. Verdi, A.M., M.D., of Washington, D. C. Handsomely printed on laid paper, beveled boards, extra English cloth. 12mo, 450 pages. Price \$2 25.

Dr. Verdi's book has arisen from a want felt in his own practice, as a Monitor to Young Wives, a Guide to Young Mothers, and an assistant to the family physician. It is a complete treatise on Motherhood, treating of Pregnancy, Labor, the Nursing and Rearing of Infants, the Diseases of Children, the Care and Education of Youth. *Emphatically and thoroughly commended by Distinguished Physicians, and by the Medical, Religious, and Secular Press.*

The *N. Y. Times* says of it:

"While the writer is clear and precise throughout, he is sensitively scrupulous in regard to the delicacy with which the subject-matter is approached and discussed. In addition to the strictly medical and surgical portions of the work, there are valuable chapters devoted to the physiological care and training of infancy and youth. In short, the whole contents will be at once recognized by any sensible woman as constituting a safe friend and guide. The value of the book is enhanced by a clear and well-arranged synoptical index, reference by the use of which is remarkably easy."

 The above books for sale by all booksellers, or sent free by mail on receipt of price.

J. B. FORD & CO. Publishers,
No. 39 Park Row, New York.

Interesting to Ladies.

“For more than twelve years a Grover & Baker Sewing Machine has been in constant use in my family, and it has given complete satisfaction. My wife considers it invaluable in the family, as by it all kinds of work can be done, the finest fabrics, as well as the coarsest, with equal facility. After long experience of its excellencies, we cordially recommend it to our friends as an almost indispensable article, that in a few years will more than pay its cost.”

JOSEPH CASTLE, P. E.,

Central Philadelphia District of
the M. E. Church.

REWARDS.

We will give the following re-
wards for reports of the
BEST RESULTS in WORK or EARNINGS
WITH
A WHEELER & WILSON
SEWING-MACHINE

Best reports for a series of years:

REWARD—A No. 1—Wheeler
& Wilson Machine. Best report
for a single year.

REWARD—A No. 2—Wheeler
& Wilson Machine.

The reports to be made before
Feb. 1, 1871.

WHEELER & WILSON M'FG CO.,
No. 625 Broadway, New York.

CALORIC ENGINES.

From One-half to Four-Horse Power

\$350 to \$950.

Roper's New Improved Upright
Engines.

Runs still!

Packings do not burn!

No Water Used!

Cannot Explode!

No Insurance demanded!

Not liable to get out of order!

*Requires no Skilled Engineer, an
costs to run 25 cents per day
per horse power.*

ROPER C. E. CO.,

49 Cortlandt St., N. Y.

A Great Offer!!

HORACE WATERS,
481 Broadway, N. Y.,

Will dispose of ONE HUNDRED

**Pianos, Melodeons, and
Organs**

Of Six First-Class makers, including WATERS,
At Extremely Low Prices, for
Cash, during the Holidays,
Or will take from \$4 to \$20 monthly until paid;
the same to let, and rent money ap-
plied if purchased.

COLTON

Dental Association

Originated the Anæsthetic use of nitrous oxide
gas, administer it by means of a very simple,
yet nicely contrived valve mouth-piece—do
nothing but Extract Teeth, and do it Without
Pain. So 40,000 patients testify. See their
names at the Office, 19 Cooper Institute.

"Works of great value, and no student can well afford to do without them."

...

A HANDSOME EDITION AND REDUCED PRICE OF
DEAN MILMAN'S WORKS;

COMPRISING

HISTORY OF THE JEWS,

From the Earliest Period down to Modern Times. By Henry Hart Milman, Dean of St. Paul's. A new edition, revised and extended. 3 vols., crown 8vo, extra cloth, \$5.25

HISTORY OF CHRISTIANITY,

From the Birth of Christ to the Abolition of Paganism in the Roman Empire. A new edition, revised and corrected. 3 vols., crown 8vo, extra cloth..... \$5.25

HISTORY OF LATIN CHRISTIANITY,

Including that of the Popes, to the Pontificate of Nicholas V. 8 vols., crown 8vo, extra cloth..... \$14.00

or, COMPLETE WORKS. Uniform Sets. 14 vols., cloth, (in case)..... \$24.50
" " " " 14 vols., half-calf (in case)..... \$49.00

A discount made to Teachers and Clergymen. Please address orders to

W. J. WIDDLETON, Publisher,

27 Howard Street New-York.

For Sale at Principal Book-stores.

**ROBERT COLLYER'S
SERMONS OF NATURE AND LIFE.**

NINTH EDITION.

Price, \$150. Fine edition, beveled boards, gilt edges, with a Photograph of the Author, and a View of his early Home, \$2.25. Sent by mail on receipt of the price.

...

OPINIONS OF THE PRESS.

The broad humanity of the writer, his ready sympathy, his recognition of the superiority of true religion over all its forms, and last, but not least, the poetic quality of his thought, bespeak for him a hearing with all earnest men. As much as Mr. Beecher, he belongs to all the sects.—*The Nation, New-York.*

They are worthy of being well and widely read, for they stir the pulse, and animate to noble and worthy deeds.—*Round Table, New-York.*

Their peculiar charm is to be found in the freshness and glow of their sympathy with all human conditions.—*Independent, New-York.*

Every page is bright with good cheer, and presents considerations that are calculated to strengthen the best motives, lead to the noblest living, and inspire the heart with child-like trust in the Infinite Father.—*The Liberal Christian.*

The result of Mr. Collyer's self-education, and consequent original style of thought, is manifest in these sermons. Healthiness is the term which may most properly be applied to them. There are no signs of dyspepsia or bronchitis in them. You may be sure his lungs are sound, his chest broad, his arm strong, his head clear. They fairly glow with the ruddiness of fresh, out-door health. Their tone is always manly and sincere, and expression clear, concise and convincing.—*Chicago Tribune.*

No thoughtful man or woman can read these sermons without gaining good thereby—without having the heart set aflame by the love of God, and nature, and man, which is revealed in musical simplicity in every line thereof.—*Republican, Chicago.*

The themes are drawn from the every-day experience of life; from the hopes, the sorrows, the perplexities, the aspirations of the human heart, and are treated with a wisdom, a gentleness, a pathos, a rich, loving sympathy, which raises them above the usual sphere of eloquence into that of persuasive and touching counsel.—*New-York-Tribune.*

HORACE B. FULLER, Publisher,

14 Bromfield Street, Boston.